The Brethren Evangelist.

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All For Jesus.

The whole wide world for Jesus!
Behold! the time at hand!
His van-guard hosts are massing
Their force in every land;
Each thrill of ocean's cable,
Each breeze fresh tidings brings
Of conquests won for Jesus,
The mighty King of kings.

SELECTED.

The Primitive Church and Its Customs.

THE DEACON.

The deacon of the early church seemed to be a general purpose man. He was not only a table-server and one who looked after the poor of the church, but he publicly read the Gospel, preached occasionally, by the direction of his superiors in office, took care of the vessels used on communion occasions, and provided the necessary elements for such occasions, and gathered the contributions made to the Lord, and announced the names of those who gave publicly. Even in that early day of the church, it became the custom to publish the names of those who made donations publicly for the benefit of religious work. The deacon would receive the donation or the promise, and after passing through the assembly, would read the names of those who gave something and the amount; and also announce who had promised to give, and the sum. This custom, however, was not a general one, and some writers deny that any such rule existed. But it is mentioned by early writers who are reliable. It is evident that the custom existed in some churches, because several of the ancient writers speak about the improper use made of it by men who sought fame rather than the blessing of God and the good of the cause.

As a reader the deacon was confined to the Gospels. On this theme the Apostolic Constitution orders as follows: When thou [bishop] callest an assembly of the church, as one who is a commander of a great ship, appoint the assemblies with all possible skill, charging the deacons as mariners to prepare places for passengers, with all due care and decency. And first, let the building be long, with its head toward the east. In the middle let the bishop's throne be placed, and on each side of him let the presbyters sit down; and let the deacons stand near at hand, in close and small girt garments, for they are like the mariners and managers of the ship: with regard to these let the laity sit on the other side with all the quietness, and good order. And let the women sit by themselves, they also keeping silence. In the middle let the reader stand upon some high place: let him read the books of Moses, of Joshua, of the Judges, and of the Kings, and of the Chronicles, and those writers after the return from the captivity; and besides these the books of Job and of Solomon, and of the sixteen prophets. When there have been two lessons severally read, let some person sing the hymns of David, and let the people join at the conclusion of the verses. Afterwards let our Acts be read, (the Constitutions claim to be the rules established by the Apostles; so "our" acts, means the acts of the Apostles contained in the New Testament.) and the Epistles of Paul; and afterward let a deacon and a presbyter read the Gospels, both those which I, Matthew, and John have delivered to you, and those which the fellow-workers of Paul, Mark and Luke received and left to you. The service authorized here, belonged to the communion service, and was more complicated than the ordinary service was.

Another work which the deacons performed in the public service, was to call out when each part of the service began. They acted as criers and would call the congregation to prayer, announce to the catechumens when they should leave, as they and unbelievers were not suffered to remain in the church during communion occasions.

Besides the privilege of preaching by the advice or consent of the bishop, the deacon also baptized, reconciled penitents, in cases of necessity, suspend the inferior clergy, be present with the bishop and sometimes represent him in councils, rebuke and correct men who misbehaved in church, look after the orphans, and widows, brethren in prison, and the sick who belonged to the church, and inform the bishop of the wrong doings of the members: hence the deacons were called, anciently, the bishop's eyes, ears, mouth, right hand, angels prophets, and heart, because through them he overseen his charge, observed men's actions, sent out messages to his flock, distributed to the necessity of the afflicted and needy.

The deacon was a most useful official of the early church, and they were to be multiplied according to the necessities of any church. Men were required to be twenty-five years old before they were eligible to the election of that office.

Dr. Newman preached the funeral sermon of Gen. Grant at Mt. McGregor. The pall bearers appointed by the President at the request of Mrs. Grant are General William T. Sherman, Lieutenant-General Philip H. Sheridan, Admiral David D. Porter, Vice.Admiral Stephen C. Rowan, General Joseph E. Johnson, of Virginia; General Simon B. Buckner, of Kentucky; Hamilton Fish, of New York; George S. Boutwell, of Mass.; George W. Childs, of Penn.; John A. Logan, of Ill.; George Jones, of New York; Oliver Hoyt of New York. Riverside Park, an extension to Central Park, New York, has been selected as the last resting place of the great General, and movements are already on foot to erect a colossal monument over the remains.

While a word is yet unspoken you are master of it; when once it is spoken it is master of you.

The Religious World.

A complete German translation of the Babylonian Talmud (the first ever accomplished) is to be published shortly at Innsbruck.

Rev. Samuel Irenæus Prime, senior editor of the New York *Observer* died Saturday July 18. He was editor of the *Observer* for nearly fifty years.

Of the $900,000 contributed by the Presbyterians last year, for foreign missions, nearly one-third was given through the organizations of women.

The stir made in Chicago by Christian men to prevent racing on Sunday has been productive of good results, and last week one of the Judges of the Supreme Court granted an injunction to restrain racing at the West Side Driving Park, on the Sabbath.

The Baptist Missionary Union has appointed Rev. Dr. Edward Judson, of New York City, and Rev. Albert Loughridge, of its Teloogoo mission, to visit the new Congo mission, explore the field, acquiant themselves with its character, needs, and workers, and select sites for new stations.

Only thirty-five Christian Israelites were known to be in all England at the beginning of this century. Since then more than one hundred Jews have been ordained clergymen of the Church of England, and there are estimated to be 3,000 Christian Israelites in England. In one way or another it is thought that 1,500 Jews leave the synagogue for the Christian church every year.

The proceedings in the late Presbyterian assembly on the organ question were quite boisterous, insomuch that an American Presbyterian paper calls upon American moderators to be grateful that they do not have to preside over an Irish assembly. There were eighty-two memorials on the subject before the assembly of which forty-eight were in favor of excluding musical instruments.

Next year Easter Sunday will fall on April 25th, the latest possiple date. It has not been on this date since 1735, and this will not happen again until 1943. The earliest possible date is on the 22nd of March. On this date it fell in 1818, and will not happen again until 2285. Owing to the late Easter, the next church year will have six Epiphany Sundays but only twenty-two Trinity Sundays.

The new statistics of the Southern Presbyterian Church show a large increase in the number of churches, no less than 69 having been added to the 1,993 reported a year ago. There are 13 synods, 69 presbyteries, a gain of 1,075 ministers, a loss of 7; communicants 135,201, a gain of 3,743. The total of contributions is $1,347,763, showing a falling off, which was chiefly, however, in congregational and miscellaneous expenditures, and not so much in benevolent collections.

The Rev. W. H. Hickman, a Methodist preacher, created a sensation at the battle-ground camp meeting, near Lafayette, Ind., recently, by advocating marriages between blacks and whites.

The old chain Bible at Canterbury Cathedral was reinstated in the position it originally occupied upon what is known as Cranmer's desk in the north-east aisle. Upon receiving the Bible from Mr. Weatherelt, by whom it has been carefully renovated, the Bishop of Dover said it gave him great pleasure to replace the volume in the position in which it was chained in the reign of Queen Elizabeth, at the time when Bibles of the same edition were placed in the houses of Deans, and in Cathedrals throughout the country. The event in which they were engaged was one that would recall to their minds the commencement of one great era in the history of Christianity, inasmuch as the position in which he had just replaced that volume was undoubtedly coustructed in the reign of Henry VIII., and was the place from which the first English Bible was read in the English Church for the benefit of the clergy and laity alike. The Dean and Archdeacon Harrison also spoke.

Report of a Committee Sent to California by the Annual Conference of 1884.

We, the undersigned brethren appointed by A. M. of 1884, to visit the Brethren in California, to set in order things that are wanting, met, pursuant to an appointment, with the members in the Shapparell district, Calavaros Co., Cal., on Monday, November, 3, 1884, at one P. M., where after devotional exercises, the following business was transacted, with a Christian spirit:

1. It was ascertained that two out of the sixteen present, rejected the committee.

It was also ascertained that because of some irregularities of the elder—Bro. Stephen Broadhurst—Bros. Wolfe took the oversight of the church from him and placed it in the hands of one of the deacons.

3. The question of church government in its many phases was then discussed at considerable length, after which a vote was taken to ascertain the loyalty of the members to the general Brotherhood, which resulted as follows: Five loyal, and six in favor of local church government, willing to fellowship Old Order and the Progressives with the church; five went home before the vote was taken.

Wednesday, November 5th, we met with the members of the old California church, in Lathrop, San Joaquin Co., Cal. Proceeeded as in the church above alluded to.

1. Nine reject the committee, members of California church; Four accept it, members of the Stanislaus church.

2. After a half day was spent in asking and answering questions in church government, especially on the propriety of disfellowshiping the different factions of the church, and the illegality of their expulsion. A vote was taken to ascertain the loyalty of the members to the general brotherhood, which resulted as follows: Nine determined to fellowship the Progressives and Old Order until the church shows a Gospel reason for their expulsion; four were loyal to the general Brotherhood, willing to receive her councils, and be in full union.

3. There are also a few members living some twenty miles west of Lathrop, also a small church some seventy miles north of San Francisco, both partially organized; also a minister and a few members in the city, San Francisco, all being under the oversight of Geo. and John Wolfe and all instructed in the same form of church government; and being assured by those elders that they entertain the same views we met with in the California church; and as the expense to visit them would be considerable we declined, feeling confident it would not be edifying to them nor more satisfactory to the Conference.

And whereas the church in California is governed by a local or congregational form of church government, and ignoring the counsels and advice of our General Conference, only when in harmony with their views, such fellowshipping expelled members, etc.

5. And whereas several committees have been sent by our General Conference to try and effect a reconciliation and union with the general Brotherhood, but all proved ineffectual to that end;

6. And whereas there are those among them who are loyal to the general Brotherhood, but are powerless, and cannot enjoy their rights and wishes;

7. Therefore, in view of the above, we recommend that the Brotherhood withdraw fellowship from all those who will not respect nor hear the counsel of the church, or general Brotherhood.

8. Furthermore we recomthat those among them who are loyal to the general Brotherhood, having been baptized prior to the General Conference of 1885, shall be recognized as members in full fellowship with the church of the Brethren, and shall be amenable to the church for their conduct.

9. Bro. David Barklow's expense in going to California and back was $74.35. No charge for time included in the above.

10. Bro. Joel Sherfy could not go on account of family affliction, but his expense would have been near the same as Bro. Barklow's, perhaps $2 or $3 less, at most.

11. Submitted to standing committee for final disposition of our work in California, and to fix the amount to defray expenses of the committee, and how to be raised, etc.

DAVID BARKLOW, ENOCH EBY. } Com.